/288 cont./

757 Scorning all precautions, they will not hesitate to pour out the remedy that displeases them; if, on the other hand, it has a pleasing flavor, they will take it all at once, or divide it between the sick and the healthy. A bottle of syrup will be consumed with flour in a few minutes.

5) Home remedies.

753 In some cases some means of cure for certain sicknesses, or means of preventing them, are indicated without recourse to the pajé. It is not so much a weakening of his prestige, as,it seems to us, medicinal magic. They teach, for instance, that the fish surubi harms anyone who has a wound; and the fruit cubiú, anyone who has impaludism. If someone eats the fish piraiba, his vision will suffer, etc.

*[192]

*192 The best-known home remedies are (44):

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• 752

[115]

44. We obtained this list from the Hungarian Ladislau Auer, who has lived for several years among the tribes of the Uaupés.

a) For wounds: Recent ones. They boil the bark of the cipo dyí-dá (cipo of blood) and apply the water to the wound. Or they also apply to wounds scrapings from the potato known as Kamĩ bũxkõ-Ro-kó (remedy against sores).

Old ones. They wash them many times with the water in which has been boiled the water-edge cipo called Mõõ õx'sé-kapoarí (paraiba whiskers).

/289/ b) Against snake bite. 1st. Of jararaca: they crush the leaves and the yellowish root of a shrub called precisely Afia-kó, jararaca remedy, and for this reason they cultivate it in the clearings. They apply them to the bites, and the sap or infusion of these leaves is also given as a drink. A variety of black root has an even more vigorous action. They also use the infusion of the sororoca root against the poison of the jararaca.

/289 cont./

752 [192] For snake bites in general, they drink the sap of a cipo called Pĩrõ-dá (snake cipo), with a thick stem and abundant and pleasing sap, which they likewise use to quench their thirst when walking through the forest.

In spite of these remedies of theirs, every year there is a certain number of victims of the snakes, and if this number is not larger they owe it to the remedies and serums obtained from the Mission.

192 757 c) For toothache. They use a plant that burns like pepper, Pixkõ-kó, remedy-for-teeth. They burn the leaves and apply the ashes to the aching tooth.

d) For sore eyes. 1st. If it is a matter of children, they scrape the bark of the minhoca cipo, Ahwã-da, leave it in infusion in mother's milk or, lacking this, in water, and afterwards they put some drops in the ailing eye, using a small funnel made out of arumã leaf. For an identical purpose, and with the same process, they also use the guapuí, a parasitic plant with long aerial roots.

When the patient is an adult person, they apply to the eye, in drops, an infusion made from the root of the cipo Waxsyã-dá, after it has been washed well and grated. They also apply salt to the ailing eyes, pure or mixed with well-pulverized chicken manure. Probably the use of salt would be a suggestion from the civilized, applied, however, according to the native concept.

e) For dysentery. They mix the latex of the plant Yoá-motõ with water and take it warm. Or they eat tapioca mixed with the latex of the cipo Pixkõ-sẽ-dá (cipo of the bird "tesoura" /Muscivora tyrannus/).

f) For stomach-ache. They grate a potato called Bará and leave the mass in cold water, and take it in small doses. Before taking it, however, they must transfer it from one cuia to another, always blowing on the substance. Without this precaution, they affirm, the remedy will kill the patient.

/365 cont./

825 When the women see a blind snake or a headless snake, ðxsó, they turn their faces to the side, so that it will not come at night to fecundate them.

[752] [784] When someone is bitten by a snake, his relatives must abstain from salt, pepper, and fish.

[192] [856] When a child is slow in learning to talk, they give the smoked meat of the toad nãxterõ to it to eat, affirming that thus he will soon begin to talk (76).

76. Patrícia Vasconcelos, Tukano from S. Luzia, river Papurí, states that this happened with her. And soon after having eaten the meat of such a toad, she started to talk.

[192] [304] [224] [226] They make some cuts on the children's bodies, when they are still young, with fish teeth, especially from the piraíba, so that they will become mõ'sĩgõ (in Nheengatú marupiára), that is, lucky in fishing and hunting.

Uruká-tutu is the onomatopoeic name, in the Língua Geral and in Tukano, of a nocturnal bird, whose chirping must not be imitated, because it will come to avenge itself against the one [192] who did this, throwing stones at him. They affirm that this bird is the disembodied spirit of some white or civilized, pexká-sã wẽ'rĩ wãx-tĩ.

[752] /366/ They burn the house of the termite and put the ashes on wounds, so that they will not leave a scar. They explain that just as the termites repair their nest perfectly when it is broken open, the ashes of their nest will produce the same result in the human wounds.

If a dog goes in the water in which timbo has been spread for fishing, the poison will no longer have any strength.

[843] The ladies in a state of pregnancy must not eat the pirarucú and pirandira fish, or the pirara; because "this eats dead people" is the explanation that they provided.

551 nowers, but when asking a Tukano his name we would be given a Spanish one or nothing at all. Possibly the reason for this was that by saying his name aloud an Indian might call back the spirit of an ancestor who had the same name, or worse, by telling us he might have given us power to work evil over him. Incidentally they would usually ask ours, which we would give them – to their obvious amusement, possibly owing to the strange sound which they would find almost unpronounceable.

152 An Indian will show a stoical indifference to a wound in fighting or an
• 752 accident while hunting. On one occasion a man was brought to us with his hand full of gunshot. He had been carrying his old carbine through the
[123] forest by the muzzle! We spent nearly two hours cleaning the wound and picking out the shot, while he chatted away to his brother seemingly un-
753 concerned. Yet when suffering from a less obvious ailment an Indian is often convinced that someone has worked evil on him. Should death occur, his relations must seek revenge on whoever is responsible. On the occasion of
[123] Watsora's death our own position was extremely unsure, particularly when Kuarumey departed on the following morning to visit the shaman.

It seems in retrospect extraordinary that we were ever allowed to con-
756 tinue our journey. For the shaman once consulted has to find a victim on
123 whom he can place the blame for an ailment or death – in this case both, in the same house, the one in which we were guests. What better subject could he have had, the visiting white man, regarded with suspicion by the Indians, and uninvited? Barely two decades earlier the Indians of the Piraparaná showed no compunction in killing *caucheros* who interfered in their lives. Surely their views could not have changed so radically, in so short a time, to make ourselves an exception to the rule.

764 Perhaps the most noticeable thing about Watsora's burial was the speed with which she was buried and the fact that this was done within the *maloca*.
[775] This could be accounted for by the fear that the body might be whisked away and eaten – some of these tribes were once cannibals – and then the spirit could never escape to the afterlife. Also, once buried, there was no indication as to where they had placed the body.

614 Like most of the Amazonian tribes the Tukano have no real central authority or clan cohesion. The authority, such as it is, is invested in the heads of families. These composite families seldom number more than twenty to thirty people, usually far less. In the past clans have united to fight a common enemy. At the turn of the century one chieftain south of the Apaporis organized a small army of clans to fight the encroaching white *caucheros* and to kill any Indians found collaborating with them, but this was an exceptional case.

[756] Even the head of the clan or family has only a semblance of authority, though there are exceptions, and often less power than the shaman. This lack of leadership combined with a preference for isolation – which may be